

R. 30.727

1898

The Ramabai Association.

Report of the Annual Meeting

held

March 16, 1898.

REPORT

OF

THE ANNUAL MEETING

OF

THE RAMABAI ASSOCIATION

P. 30, 727

1898

HELD MARCH 16, 1898

BOSTON

PRESS OF GEO. H. ELLIS, 141 FRANKLIN STREET

1898

Thomas Wentworth Higginson Esq.
May 27, 1898.
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cont.
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Principal of Shâradâ Sadan.

PUNDITA RAMABAI DONGRE MEDHAVI, Poona, India.

* As the existing Association is to be dissolved, no officers were elected for 1898.

† Deceased.

RAMABAI ASSOCIATION.

The Ramabai Association held its Tenth Annual Meeting in Channing Hall, Boston, on March 16, 1898. The President, Rev. Lyman Abbott, D.D., presided. The meeting was opened with prayer by Rev. Alexander McKenzie, D.D., of Cambridge.

Dr. Abbott announced the order of business which had been determined upon, and asked for the reports of the secretaries.

The records of the last annual meeting were read and approved.

The report of the Corresponding Secretary, Miss A. P. Granger, was read and accepted.

REPORT OF THE CORRESPONDING SECRETARY.

In giving my final report of the various auxiliaries of the Ramabai Association, it seems well to review their work during the past eleven years, in order to learn how many friends have given through them, to the support of the Shâradâ Sadan, with what fidelity the ten years' pledge has been kept, and what has most contributed to the success of the simple organization. With this in view, a series of questions was sent to each of the seventy-seven auxiliaries; and sixty-seven have sent replies. From these replies, the Treasurer's figures, and my own previous records of membership, an approximate statement can be made.

It will be remembered that the pioneer in the movement was Cornell University, where, inspired by Ramabai's presence, a large circle was formed, in the spring of 1887, before the Association was planned in Boston. The con-

stitution drawn up by the Cornell circle, with a pledge making the annual payment of not less than one dollar for ten years essential to membership, was, with three exceptions, adopted by later circles. From the time of its formation until Ramabai sailed from San Francisco for India, in November, 1888, she lectured one hundred and thirteen times in behalf of the Association, in the United States and Canada, and left behind her fifty-five circles pledged to support her proposed school for high-caste child-widows. To these, twenty-seven more were soon added, including the Virginia Association, and the group of clusters and friends under the care of Mrs. G. N. Dana, of Boston, making eighty-two auxiliaries in all,—the direct result of the enthusiasm and confidence inspired by her. Five of these lived only a year or two, but the remaining seventy-seven continued faithful to the end. They began with 3,650 members, to which 708 were added, new members often replacing those removed by change of residence, reduced means, or death, making 4,358 in all. Of these, nearly two-thirds paid the pledge in full; and most of the remainder missed but one or two payments. These eighty-two auxiliaries contributed \$51,557.59 for annual support, and \$8,892.13 for other purposes,—the school property, buildings, etc.,—a total of \$60,449.72. Reference to the Treasurer's report will show the Brooklyn circle as leading among the contributors, with the Manorama circle of Philadelphia second, followed closely by those of Chicago, New York, Toronto, and Montreal. Of the Western circles, that of San José leads; and, of those in colleges and schools, that of Cornell.

The Virginia Association, now in its ninth year, under the care of Mrs. A. J. W. Hobson, its founder, and Mrs. Caroline Harrison, deserves special mention, for there a ten years' pledge of twenty-five cents only was required, so the amount reported by our Treasurer, \$1,200.50, represents far more labor than it would ordinarily. It has had great diffi-

culties to encounter, the chief perhaps being that the interest in Ramabai's work had to be created by others, since she herself did not go to Virginia; but its founder knew Ramabai, and, believing in her ability and Christianity, had courage to attempt it.

Of the officers elected to take charge of the circles at the outset, seventy-three have held office through the whole ten years; and to their zeal and fidelity the sustained interest is very largely due. May Ramabai's presence inspire them afresh!

Now as to the future: twenty of the seventy-seven auxiliaries have disbanded, though individual members will continue their subscriptions; twelve are doubtful, their decision depending in many cases on the future policy of the school, while thirty-five have declared their intention to continue their support of the Shâradâ Sadan, though in many cases with reduced numbers and often preferring to make no pledge. Several, however, favor the pledge; and some have already renewed it. Probably a few from the circles which have not reported will be added to the thirty-five that will certainly continue, for their interest is beyond question.

Such are the prospects now for the future support of the Shâradâ Sadan; but how will it be when Ramabai once more goes to the circles telling of the needs of her countrywomen, of the children she has already rescued from suffering, starvation, ignorance, and sin, and of the school itself, so well equipped, their gift in part to the work? Will not the old enthusiasm rekindle and spread, old and many new friends rally to her, and, in the belief that she is surely one chosen of God to bring "light to them that sit in darkness," not only the support of the Shâradâ Sadan be assured, but also that of the new home for the children rescued by her from famine during the past year?

A. P. GRANGER,

Corresponding Secretary of the Ramabai Association.

The Treasurer, Mr. E. Hayward Ferry, presented the following report, which was accepted, subject to audit:—

TREASURER'S REPORT

For Year ending Feb. 28, 1898.

RECEIPTS.

Annual subscriptions,	\$2,516.05	
Contributions to General Fund,	1,215.25	
Contributions to Building Fund,	10.00	
Contributions to Famine Fund,	124.00	
Scholarships,	500.00	\$4,365.30
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Interest on current accounts,	\$30.26	
Income (scholarships),	111.24	141.50
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		<u>\$4,506.80</u>

EXPENDITURES.

Salaries and school expenses,	\$6,500.00	
Annual meeting, March 17, 1897,	221.01	
Cables,	99.83	
Special repairs on school buildings,	978.50	
Rent of Safe Deposit Box,	10.00	
Stationery, postage, printing, and sundries,	440.02	\$8,249.36
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Loss for the year,		\$3,742.56
Balance on hand March 1, 1897,		7,696.40
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Balance March 1, 1898 (Bay State Trust Co.),		<u>\$3,953.84</u>

TEN YEARS' SUMMARY.

RECEIPTS.

Annual Subscriptions,	\$49,584.10	
General Fund,	16,198.60	
Building Fund,	9,663.50	
Scholarships,	12,155.00	
Famine Fund,	124.00	\$87,725.20
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Interest,		3,852.59
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		<u>\$91,577.79</u>

EXPENDITURES.

Cost of School Property in Poona,	\$21,002.54	
Support of School,	59,955.52	
General Expenses,	6,665.89	\$87,623.95
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Balance March 1, 1898 (Bay State Trust Co.),		<u>\$3,953.84</u>

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.

CIRCLES.	TENTH YEAR.					TOTAL FOR TEN YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Famine Fund.	Scholarships.	
Baltimore,	\$100.00	.....	.....	.....	.....	\$1,250.00
Berea, Ky., Y. P. S. C. E., . . . . .	.....	.....	.....	.....	.....	18.33
Boston,	113.65	\$715.50	.....	\$11	\$200	20,204.09
" Mrs. Dana's,	98.00	.....	.....	.....	.....	1,702.50
Boston, Mass., Old Colony Chapel, . . . . .	.....	2.00	.....	.....	.....	2.00
Brooklyn,	105.00	.....	\$10	.....	.....	3,902.89
" Plymouth Church, . . . . .	.....	.....	.....	.....	.....	101.00
Bryn Mawr College,	33.00	.....	.....	.....	.....	490.50
California Association, . . . . .	.....	.....	.....	.....	.....	7,155.04
Camden, "King's Daughters' Steadfast Circle," . . . . .	.....	.....	.....	.....	.....	20.00
Camden, "Willing Workers,"	5.00	.....	.....	.....	.....	25.00
Canandaigua,	23.05	.....	.....	.....	.....	1,107.05
" Granger Place School, . . . . .	.....	.....	.....	.....	.....	520.60
Central City, Neb., . . . . .	.....	.....	.....	.....	.....	129.00
Cheltenham Hills, . . . . .	.....	.....	.....	.....	.....	160.00
Chicago,	123.00	4.00	.....	.....	.....	2,521.70
Cleveland,	37.00	.....	.....	.....	.....	157.95
Cloverdale, Cal., . . . . .	.....	.....	.....	.....	.....	30.00
Cohasset,	10.00	.....	.....	.....	.....	92.00
Concord, N.H.,	50.00	.....	.....	.....	.....	513.00
Concordville,	1.00	.....	.....	.....	.....	302.50
Constantinople, American College for Girls, . . . . .	.....	.....	.....	.....	.....	54.16
Cooper, Mich., "Q. E., Jr., Missionary Society," . . . . .	.....	.....	.....	.....	.....	3.00
Delhi, N.Y., Miss Gilchrist's S. S. Class, . . . . .	.....	.....	.....	.....	.....	2.00
Denver, Col., . . . . .	.....	.....	.....	.....	.....	85.00
Elmira, N.Y., Woman's Board Missions, Park Church, . . . . .	.....	10.00	.....	.....	.....	10.00
Evanston, Ill., . . . . .	.....	.....	.....	.....	.....	25.00
Fairmount, N.Y., S. School,	8.00	.....	.....	.....	.....	22.26
Farmington, Miss Porter's School, . . . . .	.....	75.00	.....	.....	.....	375.00
Farmington, N.Y., W. C. T. U. . . . .	.....	.....	.....	.....	.....	5.48
Franklin,	35.60	.....	.....	.....	.....	252.85
Fremont, Neb.,	23.00	.....	.....	.....	.....	244.50
Geneva, N.Y.,	7.00	.....	.....	.....	.....	390.75
Germantown, First,	11.00	49.00	.....	.....	.....	1,537.60
" Second,	74.50	2.00	.....	.....	.....	687.79
Gilbertsville, N.Y.,	14.00	.....	.....	.....	.....	687.00

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC. — *Continued.*

CIRCLES.	TENTH YEAR.					TOTAL FOR TEN YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Famine Fund.	Scholarships.	
Hartford, . . . . .	.....	\$35.00	.....	.....	.....	\$1,843.75
Honolulu, . . . . .	.....	50.00	.....	.....	.....	124.40
Indianapolis,	\$34.00	.....	.....	.....	.....	687.00
" Girls' Classical School,	.....	.....	.....	.....	.....	700.00
Ithaca, Cornell University, .	118.35	.....	.....	.....	.....	2,371.56
Jacksonville, Ill.,	32.00	.....	.....	.....	.....	495.75
Jamestown, N.Y., . . . . .	.....	.....	.....	.....	.....	1.00
Kansas City,	14.00	.....	.....	.....	.....	162.45
Lansing, . . . . .	.....	.....	.....	.....	.....	45.16
Leroy, . . . . .	.....	.....	.....	\$10	.....	398.22
London, Ont., . . . . .	.....	.....	.....	.....	.....	567.41
Los Angeles,	81.00	.....	.....	.....	.....	784.40
Louisville,	50.00	\$15.00	.....	.....	.....	642.55
" Warren Memorial Presbyterian Society, . . .	.....	.....	.....	.....	.....	15.00
Luverne, . . . . .	.....	.....	.....	.....	.....	13.00
Marengo, Ill., W. C. T. U., .	.....	.....	.....	.....	.....	11.36
Mills College, Cal., Tolman Branch, . . . . .	.....	10.00	.....	.....	.....	50.00
Montclair, N.J., . . . . .	.....	55.00	.....	.....	.....	650.00
Montesano, Wash., . . . . .	.....	.....	.....	.....	.....	3.00
Montreal,	131.00	.....	.....	22	100	2,407.01
Naperville, . . . . .	.....	.....	.....	.....	.....	1.00
New Haven,	44.65	.....	.....	.....	.....	1,767.94
New Hope, Pa., . . . . .	.....	.....	.....	.....	.....	90.00
New York, . . . . .	.....	89.00	.....	.....	100	2,459.63
" Alice Spence- Prentice Memorial," . . . .	.....	.....	.....	.....	.....	400.00
New York, Miss Merrill's, . .	10.00	.....	.....	.....	.....	135.00
" Missionary Society, Church of the Strangers, .	.....	.....	.....	.....	.....	25.00
Niagara Falls,	1.00	.....	.....	.....	.....	236.00
Normal, Ill., . . . . .	.....	.....	.....	.....	.....	142.90
Northampton, Smith College,	34.75	.....	.....	.....	.....	1,857.88
Nyack,	36.00	.....	.....	.....	.....	493.50
Oakland, Cal.,	7.00	.....	.....	.....	.....	106.90
Ogontz, Pa., Ogontz School,	50.00	.....	.....	.....	.....	577.91
Orange, . . . . .	.....	.....	.....	.....	.....	211.25
Oswego,	58.00	.....	.....	.....	.....	473.00
Oswego Lend a Hand Circle King's Daughters, . . . . .	.....	.....	.....	.....	.....	5.00
Pasadena, Cal.,	52.00	.....	.....	.....	.....	364.79
Pawtucket, R.I.,	25.00	.....	.....	15	.....	937.20

CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.—*Continued.*

CIRCLES.	TENTH YEAR.					TOTAL FOR TEN YEARS.
	Annual Sub., including Life Memb. Fees.	General Fund.	Building Fund.	Famine Fund.	Scholarships.	
Petaluma, Cal.,	\$18.00	.....	.....	.....	.....	\$134.25
Philadelphia,	52.00	\$10.00	.....	.....	.....	1,403.50
Philadelphia, Josec, . . . . .	.....	.....	.....	.....	.....	75.00
" Manorama, . . . . .	.....	68.00	.....	\$66	.....	2,734.50
" Sahaya,	71.00	7.50	.....	.....	.....	1,064.25
Pine Bush, N.Y.,	11.00	.....	.....	.....	.....	110.00
Plainfield, N.J.,	91.00	.....	.....	.....	.....	700.55
Plainville, Conn.,	16.00	.....	.....	.....	.....	132.55
Portland, Ore., . . . . .	.....	.....	.....	.....	.....	45.15
Providence,	61.00	.....	.....	.....	.....	909.19
Quincy, Ill.,	36.00	.....	.....	.....	.....	944.00
Riverside, Cal., W. C. T. U., . . . . .	.....	.....	.....	.....	.....	19.00
Roselle, N.J.,	15.00	.....	.....	.....	.....	188.25
Saco, Me., . . . . .	.....	.....	.....	.....	.....	74.67
Salem, Mass., Crombie St. Church, Y. P. S. C. E., . . . . .	.....	5.00	.....	.....	.....	5.00
San Francisco, Miss Hamlin's,	7.00	.....	.....	.....	.....	107.50
San José, Cal.,	106.00	.....	.....	.....	.....	708.05
" Cal., State Normal School,	23.00	.....	.....	.....	.....	213.00
Santa Barbara, Cal.,	15.00	.....	.....	.....	.....	128.25
Santa Rosa, Cal., . . . . .	.....	.....	.....	.....	.....	10.00
Sherwood, N.Y., . . . . .	.....	.....	.....	\$100	.....	1,664.95
Sioux City,	43.00	.....	.....	.....	.....	678.70
Sparkill, . . . . .	.....	11.00	.....	.....	.....	755.00
Springfield, Mass.,	48.00	.....	.....	.....	.....	831.00
Stamford,	120.00	.....	.....	.....	.....	1,285.02
St. Louis, . . . . .	.....	.....	.....	.....	.....	102.00
Tacoma, Wash., . . . . .	.....	.....	.....	.....	.....	34.00
Toledo,	13.00	.....	.....	.....	.....	148.00
Toronto, . . . . .	.....	.....	.....	.....	.....	2,378.12
Vineland, . . . . .	.....	.....	.....	.....	.....	10.00
Virginia Association,	100.00	.....	.....	.....	.....	1,200.50
Warren, Ill., Sunday School, . . . . .	.....	.....	.....	.....	.....	4.18
Wabaunsee, Kan., 1st Church of Christ, . . . . .	.....	2.25	.....	.....	.....	2.25
Washington,	7.00	.....	.....	.....	.....	1,179.50
Wilmington, Del.,	12.50	.....	.....	.....	.....	699.86
	\$2,516.05	\$1,215.25	\$10	\$124	\$500	\$87,725.20

E. & O. E.

E. HAYWARD FERRY,

Treasurer Ramabai Association.

The report of the Executive Committee was read by the chairman, Mrs. J. W. Andrews. The report follows:—

REPORT OF THE EXECUTIVE COMMITTEE.

TO THE MEMBERS OF THE RAMABAI ASSOCIATION :

During the ten years for which the Ramabai Association pledged itself to the support of the Shâradâ Sadan, and which are now closed, it has been the duty of the Executive Committee to give to you annually a detailed account of the condition and progress of the school. Pandita Ramabai's welcome presence to-day renders such a report from the committee unnecessary. They will therefore give a few facts concerning Ramabai's early life, the beginning of her work, and the formation of the Association, that are not embodied in any previous report, and are known to but few. They will also give a brief *résumé* of the work accomplished during the nine years of the school's existence.

Forty years ago, on the 23d of April, 1858, in the forest of Gangamul, in the Western Ghauts of India, a child was born, who, as a woman, was to stand forth alone, the one fearless champion of the rights of her unfortunate sisters, to strike from them the chains of ignorance and superstition that for centuries have kept them in cruel bondage. Her parents gave to her the name of the goddess Rama, which signifies "bright." Her father, Ananta Shastri, a learned Brahmin, taking to himself a child-wife nine years of age, resolved to put in practice his liberal theories concerning female education. But so horrified were his people by this open disregard of the cherished traditions and customs of the country that he was obliged to make for himself and little wife a home in the forest, where he could teach her unmolested, save by the wild beasts. Lukshmibai's early memories of that home were of lying on the ground night after night, convulsed with terror by the cries of the

beasts in the jungle, her husband sitting by her side to soothe her. Day by day the lessons went on. Her gifted mind responded readily to her husband's teachings; in time she realized his fondest hopes, and became the teacher of the children who came to them.

Ramabai's early memories of forest homes were those of being awakened at early dawn by a mother's tender caress, of the early morning lessons learned only from her mother's lips and from Nature, into which were woven the glories of the morning sky, the sweet melody of birds, and the majestic voices of the forest. Not long after her birth the life of the family became a wandering one, consisting of homes in forests, long pilgrimages, travelling from city to city, from town to town, often shelterless at night and hungry by day, the father still pleading fearlessly for the elevation of his countrywomen. During this time Ramabai's education continued, and was entirely of a religious nature. At twelve years of age she had committed eighteen thousand sacred verses from the Purana, all of which she repeated, with but two mistakes, five years ago. Here she gained her great knowledge of the Sanskrit language.

After the death of the parents the brother and sister took up the work of the father. Ramabai's fame as a lecturer reaching the ears of the pundits of Calcutta, they desired to hear and see for themselves. She obeyed their summons to appear before them; and so astonished and pleased were they by the clearness of her views, and her eloquence in presenting them, that they conferred on her the highest title,—Sarasvati, Goddess of Wisdom.

It was during these wanderings with her brother that her faith in the Hindu religion was shaken, though she worshipped the gods of brass and stone until twenty years old. The freedom of their lives had given to the brother and sister keen powers of observation, and they resolved to test the teachings of the sacred books whenever possible. The

following is but one of many tests that exposed the hollowness of their religion and the deception of the priests. They had been taught that in the Himalayas there was a beautiful lake, in which were seven floating mountains, the forms in which seven sages, or Mahatmas, appeared. When sinless pilgrims came to the shore, the Mahatmas floated toward them, and received their worship; but before the wicked they were immovable. During their journeyings Ramabai and her brother, to their surprise and joy, found themselves near this lake, and beheld the mountains. They prostrated themselves, but received no sign. The priests warned them against going into the water, lest they be devoured by crocodiles; but the brother, early in the morning when the priests were not on the watch, dared the crocodiles, and swam out to the mountains. He found them to be masses of stone and mud planted with trees, standing on rafts. The whole mystery was soon cleared. Behind the mountains a little boat was concealed. When a poor pilgrim, desirous of being considered sinless, crossed the palm of a priest's hand with sufficient coin, and called on the Mahatmas to float toward him, a priest in the boat gave the raft a push toward him, and he went away happy in his delusion. While wandering from place to place, Ramabai had free access to the homes of the high-caste Hindus, saw the home life in all its cruel details, and resolved to devote her life to the redemption of her unfortunate sisters, especially the child-widows.

Her brother's death left her alone in the world; but meeting an educated man who sympathized with her in her unselfish resolve, she married him, though of low caste, and was very happy, made more happy by the birth of a little girl, whom they called Mano, Heart's Delight. As Ramabai, with the aid of her husband, was about to establish a little school for widows, he suddenly died. Feeling then the need of greater work and a better training for it, she resolved to come to England. Before leaving her country,

she had founded the Arya Mahila Somaj in Poona, for the promotion of female education and discouragement of child marriage.

In May, 1883, Ramabai landed in England,—a stranger to its people, its customs and manners. She very quickly learned the language, was made professor of Sanskrit in the Cheltenham Female College, and studied higher mathematics, English literature, etc. Here she embraced Christianity, and was baptized in the Episcopal Church, though entirely unsectarian in her belief. In England there was no response to her appeals for the cause so dear to her. Receiving an unexpected invitation to come to Philadelphia to attend the graduation of her cousin, Dr. Joshee, she felt it to be the call of God. She came, and first saw “the holy land of America” in February, 1886. In Dean Bodley of the Women’s Medical College, she found a true friend who encouraged her to remain and work out her plans in America. Through the public-school system, the kindergarten and industrial training, she saw an open door for her work. After writing “The High-caste Hindu Woman,” the proceeds from which were to be devoted to compiling her Marathi school-books; after studying the public-school systems and taking a thorough course of kindergarten training of Miss Stewart, of Philadelphia, she made her appeals to the people to aid her in establishing a secular school for the high-caste child-widows. The appeals were to men and women of every denomination. She asked, moreover, that they should form themselves into an undenominational Association to be the custodian of the funds that might be given her, and to which she should be responsible for the use of those funds. Herein she builded better than she knew, for no one can now charge her with misappropriating a penny of the money.

But where was the Church that could effect this organization without making it denominational? Dr. Brooks, of Trinity, with many of his people who were intensely inter-

ested in Ramabai and her cause, would have gladly done it had it been possible. Kind offers from Orthodox and Methodists were regretfully declined. The Unitarian body was then recognized as the only religious body that could organize this work and leave it free from sectarianism.

It responded to the appeal; and May 28, 1887, a public meeting was held in this hall (Channing Hall of the American Unitarian Association Building) under the auspices of Unitarians. The hall was filled to overflowing. The audience was moved to tears and laughter by Ramabai's pathos and keen wit. At the close of her stirring appeal, Rev. Charles G. Ames, then of Philadelphia, now pastor at the Church of the Disciples of this city, moved that a provisional committee of women be appointed then and there to consider Ramabai's plans, to act as far as possible, and report at a later meeting called for the purpose. Thus was the ball set in motion which the committee pushed on during the summer. Through Miss Phebe G. Adam, who was born in India, a satisfactory correspondence was held with Dr. Bhandarkar, of Poona, and Sir William Wedderburn, of England. This occupied much time, as it requires two months for a letter to reach India and the reply to be received here.

Rev. Dr. E. E. Hale consented to act as President of an Association. And, when Rev. Dr. Phillips Brooks was asked to fill the place of First Vice-President, his hearty response was, "Where Dr. Hale leads, I will follow." Equally cordial were the answers of Rev. Dr. Lyman Abbott and Rev. Dr. George A. Gordon. These gentlemen, with Mrs. Mary Hemenway, Dean Rachel Bodley, and Frances A. Willard, formed a rare body of officers,—Unitarian, Episcopalian, Orthodox, Methodist, and Baptist. The Board of Trustees, composed of some of the best business and professional men of Boston, was equally unsectarian, as was the Executive Committee, formed entirely of women. In six months the Provisional Committee was

ready to report. At a public meeting held Dec. 13, 1887, in this hall, they presented a report that was accepted, a list of officers who were elected, a constitution that was adopted, and the temporary Association became an organized body,—it seemed to *spring* into existence,—and Ramabai saw her long-cherished plans take definite form. That night her joy was too great for sleep; when found sobbing in her room, she exclaimed, “I am crying for joy that my dream of years has become a reality.”

The next morning her feelings found expression in grateful and graceful notes — written as only Orientals can write — to the four ministers who spoke words of encouragement and sympathy that day. To the rector of St. Paul’s Church, who appeared unexpectedly and made a stirring little speech, she wrote: “As I was passing St. Paul’s this morning, on my way to the hall, I did wish *that* church might be represented at the meeting. When, lo and behold! Saint Paul himself appeared. If the apostles are going to take up this work, then India will soon be a land of happy homes.”

Again, in the following May, a public meeting was held in this hall for Ramabai to bid farewell to her Eastern friends. Then the Unitarians, as a body, retired from the field, having accomplished the work they were asked to do, and having had nothing whatever to do with the policy of the school, which was entirely in Ramabai’s hands. The Annual Meetings have been since held in Trinity Chapel or at the New Old South Church.

After the formation of the Association Ramabai considered herself its servant. From May, 1887, to November, 1888, this dauntless little woman of thirty, in the midst of a strange people, strange customs and manners, eating neither “fish, flesh, nor fowl,” drinking nothing stronger than water and milk, often cold and hungry, showed a degree of mental and physical endurance that was marvellous even in the eyes of an American.

Protected from insult by her pure womanliness and strong personality, she travelled from Canada to the Pacific Coast, lecturing, forming circles, studying the educational, philanthropic, and charitable institutions, omitting nothing that might prove helpful to her people. Reaching the Pacific Coast, her impassioned appeals enlisted the sympathies of ministers of all denominations,—Protestant, Catholic, and Jew,—of earnest women and business men. With Miss Sarah D. Hamlin's strong influence and help an Auxiliary Association was there formed that sent to the treasury the first year \$5,000.

In November, 1888, Ramabai bade good-by to a land that had grown very dear to her, and turned her face homewards bright with hope, and with a brave heart, though she knew not how she would be received by her countrymen. It is said that, when the young men of Poona heard of her conversion, they went through the streets with tears running down their cheeks, crying: "Our beloved Ramabai is lost to us forever! Our beloved Ramabai is lost to us forever! she has become a Christian!"

Feb. 1, 1889, Ramabai again stood on the shores of her native land, after an absence of six years. In less than six weeks a school was opened in Bombay, named the Shâradâ Sadan, signifying a Home of Wisdom. It opened with two pupils, one of whom had thrice attempted suicide, restrained only by the fear of being again born a woman. Godubai is now the educated wife of a professor in Poona College, and a happy mother.

The annual reports have informed you of the removal of the school to Poona, the various vicissitudes through which it has passed, of the storms it has encountered and weathered, and of the inevitable changes that have gradually taken place. Of the great changes during the past year, and of the future, Ramabai herself will speak.

You have learned from the Treasurer's report that up to March, 1898, the Association has received \$87,725.20 for the

Shâradâ Sadan. \$3,852.59 of interest makes the sum total \$91,577.79. This speaks eloquently for the generosity and loyalty of Ramabai's supporters, and for the judicious management of the funds; and it should be stated that a large amount of this sum has been expended in building a large stone school-house, dormitories, bath-houses, compound walls, in repairing and enlarging old buildings, etc. In the annual school expenses, Ramabai has not exceeded the \$6,000 voted for the support of the school, until the appearance of the famine and the plague, when the price of food, clothing, and labor advanced, and several removals back and forth from the Sadan to the farm were necessary. It should also be stated that, in the estimated cost of fifty or sixty pupils, with the expense of food and clothing are included salaries of teachers, wages of servants, care of compound, travelling expenses, taxes, etc.

Ramabai has been accused of extravagance in feeding her pupils. She believes that good nourishing food, with plenty of it, is better than medicine for their physical, mental, and even moral development, in which belief and practice the Executive Committee heartily sustained her. Consequently, no deaths have occurred among the inmates of the Shâradâ Sadan.

What are the results of this expenditure of time, money, and sympathy,—this great co-operation? The Shâradâ Sadan, to-day, is worth \$50,000, without one rupee of debt upon it. Through it have passed three hundred and fifty child widows and girls, the average number in the home being fifty. The past year closed with seventy-five. Fourteen pupils have been trained as teachers, nine of whom are teaching in different schools, and two have opened schools of their own. Of eight trained as nurses, five are employed. Of seven trained as assistants to missionaries, five are employed. Seven are matrons, two are housekeepers; while ten have happy homes of their own, and were not married before they were twenty-one. Of the three hundred

and fifty who have been in the Sadan for a longer or shorter time, forty-eight have become Christians, twenty-three of whom are voluntary Christian workers; all of these retaining the Hindu customs and costumes.

The greater part of this great work has been accomplished in less than nine years. For in the storm of 1893 thirty-one pupils were removed from the Sadan, through the influence of the Poona Advisory Board after its resignation, so that fifty of the present number have been under instruction less than five years. In two years thirty of the present pupils will be ready to go out as wage-earners.

What "glorified statistics" are these!

This is not all. Ramabai's influence and power have not been confined to the Sadan. They have been felt in the community far and near. Some homes have been made happier. Some fathers and brothers are appreciating the value of education for their daughters and sisters. The educated young man is seeking an educated wife of twenty, though she be the despised widow, rather than the girl of nine who can neither read nor write. And Ramabai's learned brothers, the so-called "Reformers," who have so bitterly opposed her, are now resting from their fruitless labors. To-day Ramabai comes before us with "a triumphant note of gladness" in her voice that the children of the Sadan — the children of her heart and of your adoption — are giving their services in the care of three hundred of their sisters whom she has saved from death by starvation, and from moral deaths worse than starvation.

Such influences cannot be estimated by dollars and cents. Were the doors of the Shâradâ Sadan to be closed to-day, one could not but feel that, in its brief existence, it had given more than full value for the money expended,— a value that cannot die with the death of pledges or the closing of doors. But there can be no question of death. The American people will listen to Ramabai's appeals, and again send her back to her home a happy and grateful woman.

The following statement that came in this week's Indian mail is too significant to omit from this report : —

On account of the Christian influence in Pandita Ramabai's Shâradâ Sadan at Poona, the Poona Brahmins started, in June, 1896, an opposition establishment. They have gathered altogether over 6,000 rupees, and up to the present date have expended less than 500 rupees. This expensé has been incurred by the support, wholly or partially, of nine widows, who were instructed in the Poona Female High School and Training College, and boarded in the boarding-house attached to these institutions. The report just issued remarks that it was the intention of the Managing Committee to establish a separate home, with its own boarding, lodging, and teaching establishments; and a beginning in that direction was to have been made at the commencement of this year. But, owing to the plague, the idea had to be given up for the present. It is, however, hoped that, if the epidemic disappears from Poona in a few months, some effort may be made in June next, or, at the latest, at the beginning of the next year, to establish a separate and independent home for Hindu widows. In this home it is proposed to train the women, some as teachers and others as *puraniks*, or preachers of Hindu doctrine. Later on it is proposed to establish an elementary medical and nursing department. This emulation of Ramabai's noble work is encouraging, inasmuch as it will doubtless tend in the direction of the amelioration of the lot of many poor widows. At the same time it will never in any way rival the pioneer institution, while it lacks the noble, self-sacrificing personality at its head, as well as the generous treatment given at the Shâradâ Sadan.

Let a thousand "opposition establishments" be started in India, and the Shâradâ Sadan would hail them all with delight. They would but reflect her glory.

The Executive Committee, in giving their last report, would gratefully acknowledge their indebtedness to the officers of the Association for sympathy and advice when grave questions confronted them, especially to Mr. Alpheus H. Hardy, chairman of the Board of Trustees, and Mr. Eugene B. Hagar, the legal adviser, who have been ever ready to respond to any and every demand made upon their time, patience, and assistance.

To the A. B. C. F. Mission they are indebted for kind aid

in transportation of goods to India; to the firm of Damrell & Upham for generous assistance in the sale of Ramabai's book, "The High-caste Hindu Woman"; to the American Unitarian Association for the free use of a room for monthly and special meetings.

They acknowledge also the kind courtesy of the *Lend-a-Hand*, the *Outlook*, the *Christian Register*, and the daily papers, especially the Boston *Transcript* and *Herald*.

But with grateful memories are mingled memories regretful and sorrowful. The losses to the Association and to Ramabai by death have been many and great. The first to lay down the work was the one who began it with Ramabai, her first friend in America, Dean Rachel Bodley. Then followed in quick succession Professor Shackford, Bishop Brooks, Mrs. Hemenway, ex-Governor Rice, and but recently Frances A. Willard, for whom a memorial service is now being held in King's Chapel. All were Ramabai's personal and loyal friends. What memorial service could be more fitting for them than this day's record of the success of the woman and her work so dear to them!

The Executive Committee regret that the new Association will not be able to secure the valuable services of the present Corresponding Secretary, who was interested in Ramabai and her work before the formation of this Association. For ten years she has kept the committee in touch with the circles, the circles in touch with each other. Her services have been not only faithful and thorough, but most generous. Another secretary might so profit by Miss Granger's systematized and complete work as to learn its pleasures, but never how arduous have been its duties.

One recommendation only does the committee presume to offer to the new Association. It is in recognition of the Treasurer's most valuable services,—that they be retained, if they can be secured. Mr. Ferry has had the care of the funds through the school period of nine years. His name is known to all the supporters of the school. He has the

confidence of all and of Ramabai, and his yearly accounts testify to his fidelity and good judgment.

The Executive Committee would now like to say a few words for themselves. They would say, and so emphatically that there can be no misunderstanding, that they who withdraw from the work do not withdraw from any lack of interest in it, from any lack of confidence in Ramabai, from any lack of faith in the future. All are busy women, whose interests are not centred in one charitable, one philanthropic, or one humanitarian movement. Many and imperative are the demands on their time and means. For ten years they have worked together most harmoniously,—yes, even more harmoniously than many a church committee of one denomination. There have been no differences of opinion in regard to the secular and religious aspects of the work, nor in regard to school expenditures. The work has held pleasure and sweetness for them. They feel it has enriched their own lives. But there have been also anxieties and perplexities, of which no one outside of the committee can have any conception.

If Ramabai and some of her friends have ever thought the committee too critical and their advice too cautious, Ramabai knows that the criticism came from their very love and anxiety for her, and their loyalty to the policy she herself marked out.

If the committee have at times thought her unwise in letting her heart mislead her judgment, and have seen the impatience of a child under restraining advice, they have also recognized and appreciated in her the simple, absolute faith of a child, the courage of the martyr, the spirit of the true reformer, and the glory of womanhood.

Therefore, with loving and reverent hearts, they say to her in her enlarged work, “God-speed to Ramabai, the one Ramabai in all India,”—so called by many of her own countrymen,—God-speed to Ramabai, the Reformer, who in the midst of opposition, abuse and treachery, has fearlessly

fought single-handed and alone against the walls of superstition and ignorance, of caste, child marriage and perpetual widowhood, that "for centuries have been a-building" around the women of India. And God speed the day when she shall see these walls totter and fall, leaving her sisters free as the air, and making India "indeed a land of happy homes."

So applicable to Ramabai are the lines of Edward Rowland Sill upon "The Reformer" that with them the committee will close this report:—

"Before the monstrous wrong he sits him down,—
 One man against a stone-walled city of sin.
 For centuries these walls have been a-building:
 Smooth porphyry, they slant and coldly glass
 The flying storm and wheeling sun. No chink,
 No crevice, lets the thinnest arrow in.
 He fights alone, and from the cloudy ramparts
 A thousand evil faces gibe and jeer him.
 Let him lie down, and die. What is the right,
 And where is justice, in a world like this?"

"But by and by, Earth shakes herself, impatient;
 And down, in one great roar of ruin, crash
 Watch-tower and citadel and battlements.
 When the red dust has cleared, the lonely soldier
 Stands with strange thoughts beneath the friendly stars."

For the Executive Committee,

JUDITH W. ANDREWS, *Chairman.*

BOSTON, March 16, 1898.

Dr. ABBOTT.—We have had ten years of work and blessing in that work. What of the future? Before we can hear from Ramabai, this question of the future must be put clearly before us, because we want to hear her, not only with reference to the past, but also with reference to the future. A special committee has been appointed to take this matter into consideration, and its report will now be presented by the chairman, the Rev. Dr. E. Winchester Donald:—

Dr. DONALD.— It was originally intended that this report should be presented at a meeting of the Association earlier than this annual meeting ; but I am very glad that it was not presented before. One of the matters which we were asked to go into was the religious conduct of the school, in regard to which more or less questioning had been heard. We went into that question very carefully in several meetings through the months of June and July of last year, and we prepared a report which was at the time, at least, satisfactory to all of us. But this part of the report is now set aside, owing to the presence with us of Pundita Ramabai, who can speak herself of the religious questions with far more intelligence than the committee could. The other part of the report was a purely legal matter, and this I will ask Mr. Hagar, who wrote it, to read.

Mr. Eugene B. Hagar then read the following report :—

REPORT OF SPECIAL COMMITTEE.

The committee appointed under resolution adopted at the Annual Meeting of the Ramabai Association, held March 17, 1897, to consider and report upon certain alleged features of the religious and financial administration of the Association's school at Poona, begs to report :—

The unexpected presence of Ramabai in America obviously renders unnecessary any report by this committee respecting the religious administration of the school.

The report will therefore be limited to the financial, material, and legal situation and policy.

At the inception of this enterprise Ramabai hoped that at the end of ten years the school would be supported by her countrymen. Accordingly, a plan to raise funds in America for that period was deemed sufficiently far-reaching. In pursuance of that plan, persons were asked to "pledge themselves to the payment of not less than one dollar per

year for a period of ten years." Under the by-laws of the Association, only such persons as do so pledge themselves become members thereof. The periods of ten years for which the present members so pledged themselves are now drawing to a close; and the question has arisen, What will be the legal status of the Association when these periods shall have actually expired?

The Ramabai Association is a corporation, incorporated under the general laws of Massachusetts, Feb. 27, 1889. Its purpose is "to assist in the education of child widows in India, which shall be entirely unsectarian in character." There is no limitation of time either in the laws governing the Association or in the acts of the Association under those laws. Therefore, the Association has perpetual life, unless and until it shall be dissolved by some positive act of law. The existence of the corporation is in no wise affected by the expiration of the original ten-year periods. It is wholly within the powers of the corporation either to secure each year a new group of ten-year subscribers, who would become new members, or to abandon the ten-year pledge altogether and ask for annual donations, or to adopt any other method whatever of securing pecuniary gifts from the benevolent. Even total failure to collect money in any manner, while it would impair the efficiency, would not affect the existence, of the Association.

Briefly, the system of ten-year pledges is only one of many methods which might have been adopted to obtain funds, and is no part of the fundamental law by which the Association exists. The Association will continue to exist whether this system is revived or is abandoned, and whether some other system or no other system is adopted. The Association is as free to adopt at any time any legitimate method of obtaining funds as if the system of ten-year pledges had never been employed.

The Association now holds the unincumbered title to land and buildings in Poona, for which the Association has paid

about twenty-one thousand dollars ; and it has thus far paid the expenses of the school there conducted by Ramabai. But the system, by which the money for these expenses has been raised, is now, by virtue of its own limitation of ten years, ceasing to operate. Consequently, the Association must either take new action to procure the required funds or must cease to maintain the school.

The needs of the school are as great as ever, the beneficence of the work is undiminished, the miseries which the Association was created to mitigate are not perceptibly reduced ; and their appeal to the sympathy is as overwhelming as when this charity was first instituted. The reasons that led to its institution all exist to-day with unabated force. They have also received reinforcement from a new source. These years of actual experience have proved that the scheme is no mere vision, inviting the compassionate to well-meant yet fruitless labor, but can be made a living fact. It is proved that enormous abuses, though deeply rooted in centuries of habit, can be successfully attacked. A solitary woman, consumed with love and pity, endowed with insight and tact, knowing through and through the temper of the people among whom she must work, unflinching in purpose, unfailing in resource, excelling in patience, undaunted by whatsoever adversity of conditions, has been able to inaugurate a reform, and in the face of most bitter and relentless prejudice has been able to maintain and advance it through nearly ten years. It is a marvel that she and her school have not been annihilated by the violent hands of the hostile multitude about them. But, though the conflict has been fierce, she has not suffered defeat. Her school has been established and maintained, and its accommodations are already overtaxed. In a movement opposed to fanatical prejudice, the most difficult and dangerous part is gaining a foothold. Ramabai has gained a foothold, and has kept it. The possibility of ultimate success is thereby assured.

Compared with the loftiness of Ramabai's aim and the

measure of her actual achievement in the past and of her probable achievement in the future, the few thousands of dollars required annually to sustain her seem paltry and insignificant. It is idle to weigh a few dollars against a reform of a vast population. It is a happy day when the world bestows on a genius the petty wealth which enables him to accomplish in his chosen field more than can be accomplished by battalions of less highly endowed laborers.

For these reasons, the committee earnestly hopes that this enterprise may be maintained and even enlarged in the future.

The question then presents itself whether this duty shall be assumed by this Association. A different set of reasons leads to a negative answer.

It may be mentioned, as the first of these, that the Association has now accomplished all of its original purposes. It has now fully performed all that it originally undertook. Its original, self-imposed duty having been discharged, dissolution is in order.

Another and more cogent reason is the financial outlook. Since the last annual meeting the Executive Committee has, by means of a circular and the answers thereto, obtained valuable information as to the continuance of the subscriptions of the members who have hitherto supported this work. This wise act of the Executive Committee has substituted knowledge for conjecture as to the principal condition affecting the future career of the Association.

The answers to the circular reveal the fact that the receipts will so largely shrink as to be insufficient to meet the expenses. This fact seems to point decisively to the dissolution of the Association. To be sure, when infinite suffering is thrust into view, the temptation is great even to reckless expenditure. But, even in the management of a charity, heed must be given to prudence, if the disaster and discredit of insolvency are to be avoided.

Another argument in favor of dissolving this corporation

is that there are some indications that it may become necessary or expedient to modify the principles of administration of the school in a manner that would exceed the powers conferred upon the Association by its present franchise. These powers cannot be changed without a special act of the legislature. It is quite as easy to dissolve this corporation and form a new one, possibly with headquarters in New York or Philadelphia, as to secure a special act of the legislature, enlarging the powers of this Association.

Further, many persons, whose interest and activity have made them invaluable and indispensable to this Association, feel compelled, not through lack of well wishing, to withdraw from further participation in the work. It is but fair that their successors should not be hampered by the views held ten years ago, but should be free to frame a new policy adapted to the conditions of to-day.

The dissolution of the corporation does not necessarily affect the existence of the circles.

The committee, therefore, recommends :—

First, that the land and buildings in Poona be conveyed to Ramabai. It is only for her and her work that they were bought, as it is only for her and her work that this Association was ever organized at all. But for the existence of such a specially gifted person, the Association would never have been created, nor would it probably continue to exist.

An objection to the transfer may be made on the ground that at Ramabai's death the property would go to her heirs or be subject to her will. The answer to that objection is, that after Ramabai's death it is most doubtful whether this corporation would undertake to continue this work; that Ramabai is infinitely more anxious than anybody else for its success; and that she, on the spot, is infinitely more capable than anybody else of judging what disposition of the property would best promote the object to which she is so passionately devoted.

Second, that all personal property of the Association, be-

yond what is required to pay debts, past or future, and the expenses of dissolving the corporation, be paid, assigned, and delivered to Ramabai.

Third, that notice be given to Ramabai that she is no longer authorized to contract any debt in the name or behalf of the Association, and that a similar notice be given to any persons who may be known to the officers of the Association, and with whom she has habitually so contracted debts.

Fourth, that the corporation be dissolved by due process of law.

In behalf of the committee,

E. WINCHESTER DONALD.

MARCH 16, 1898.

Upon motion the report was received, and placed on file.

Dr. ABBOTT.—It is not desirable to enter into debate on the motions which Mr. Hagar proposes to offer until we have heard from Ramabai.

One of the most graphic and eloquent chapters of the Bible is that eleventh chapter of Hebrews, which gives a panorama of the work wrought by faith in Hebrew history. The history of faith has not ended with the close of the canon of the Old Testament or of the New. God's people have been writing it ever since, nor will it be finished, I think, so long as there is work to be done on the earth, and disciples of Christ to do it. When it is finished, and we unroll the great roll in eternity, I think we shall find written in that chapter something like this:—

“By faith Pundita Ramabai won the hearts of Americans, and emancipated her sisters in India.”

I, for one, am glad to acknowledge my personal indebtedness to Ramabai for the quickening and deepening of my spiritual faith through my acquaintance with her and with

her work. We are all glad she is with us to-day, and are all glad to hear from her.

Upon rising to speak, Pundita Ramabai was received with hearty applause by the audience, which crowded the hall and its anterooms. She spoke as follows:—

ADDRESS OF PUNDITA RAMABAI.

Dear Friends,— You have heard the reports of the school that was started in India nine years ago,—the school that you started; for you gave the money, and you have worked for it all that time. You see the first scholar of that school standing before you: she has learned a lesson there,—it is to thank and praise God. For this work has not been done by human strength alone. The eternal God is behind it and at the foundation of it; and, as there is no end to Him, so there will be no end to His work. I thank Him for all He has done for us. It was He who put the love in your hearts which gave us so generously the help that we needed in India. I thank the President, the Executive Committee, and all the officers of the Association, and the workers. I thank especially Mrs. Andrews, who has been a mother, a counsellor, a guide to me for more than eleven years. My friends the Trustees have thought it necessary to put in a clause about paying the debts contracted by me. I am glad to tell you that I have not contracted the debt of a single cent on the property which you have given for the education of high-caste widows. But I have contracted a big debt of gratitude; and I shall never be able to repay it, though I may thank you all my life. But God, who is Almighty, the King of the Universe, will reward you as you deserve. With this I shall finish the first lesson that I have learnt,—that of thanksgiving. And I shall now begin to tell you what has been done during these nine years.

But first let me deliver the messages that I bring from

India, from "the children of your adoption," as Mrs. Andrews has called them. They all call her Ajibai; that is, "grandmother." And they call you their loyal friends, fathers and mothers, truly, because you have given them the life and light that they so lacked in their own homes. They send their love and thanks to you all. I was rather afraid that the ship in which I came would sink because of this great load of thanks that I was bringing. But it floated on the sea, and has brought me safely to this country. They, the children of the Shâradâ Sadan, are all very grateful and happy; and they told me to tell you that they will always gratefully remember what you have done for them.

In these nine years we have erected a monument,— a monument to the saints. Let us call this All Saints' Day. It is that to me, and I thank God for the saints He has given me for my friends. There are those dear departed friends who are no more in this world, but I do not mourn for them as those who have no hope. They are there in the church triumphant, praying and working for us,— not limited to the body of flesh and blood, but glad and happy, and doing as much and more than you and I can do. This Shâradâ Sadan which stands in Poona is a monument to honor their memory, and also to the honor of those saints who live here in the church militant,—you, all of you who are working for us everywhere in this country and many who are working for us all over the world. The monument is a small one compared with the great works which you have been doing here, but it is a very big one in our eyes. And it will stand forever, I believe, although the bricks and stone may fall down to the ground; for God will always have that monument in eternity for the honor of all these saints in the church militant and in the church triumphant.

Our work has been only for high-caste girls, widows, and deserted wives; and we have admitted in the school no other girls except as they came in company with the widows.

We have been able to help nearly five hundred girls, including the seventy-five who are now in the school. Three hundred and fifty have passed out of the school, having been benefited by it in many ways that cannot be doubted. Fifty have been trained to work for themselves, and have received lasting benefit. We started the school with two scholars; and how large has it grown to-day? Shall I say nearly two hundred times as big? Yes: that will not be an exaggeration. We started the school with teaching the alphabet in Marathi and Sanskrit and English. We had to hire a house; and Miss Demmon, who went with me from Boston, taught one scholar, and I the other. Who of us will despise the day of small things? I have never heard of a smaller school than this. But it has worked its way through these nine years, and we have been able, not only to teach the girls the alphabet, but to have a kindergarten training school, a primary school, and now a high school.

I remember travelling through this city of Boston with my friend, Miss Granger, looking for some ministers who would help us. Many of them said this would be a fruitless work. But there were some people who said, "Let us try"; and they did try, and this is the result.

There are seventy little children in our kindergarten taken care of by our own trained kindergartner. She was a widow, starving for want of food, despised and deserted by her own people, when she came to me eight years and a half ago. I am grateful to you for having given me that Shâradâ Sadan which enabled me to shelter her. She has been safe with us for all these years, has studied the high-school standard, has been trained as a kindergartner, and is doing splendid work in the school, and supporting her mother besides.

We apply the kindergarten system through the whole course of the school. It is not confined to the little children alone. We receive girls of all ages from five to twenty-five. They have learned much in their own homes that is not

suitable for school life, and they have to unlearn it at school. That is very difficult; but we have to try to accomplish it, in order to teach them anything new. In this the kindergarten system helps us a great deal. Their minds are dull, and they take no interest in anything around them. They are not alive to anything excepting household work and their own little selves. Selfishness is the ruling power in India, and that has been the cause of the downfall of the nation. The first thing for us to do, in order to bring them out of this dulness and selfishness, is to awaken an interest in their minds in everything around them. We have a beautiful garden in our compound, where they are taken to see the flowers and birds. The little songster who comes to us every spring and sings for a whole hour every morning teaches them to sing praises to God, and that is a good school lesson. Then we have animals for pets. The people of India are said to be worshippers of animals; but dogs and cats are not worshipped, nor even kindly treated, and they have few animals in their houses. We have two good dogs who take care of the school, and who are the first to come at every sound of the bell that is rung for the girls to assemble. They have their part in teaching the girls to love and to be grateful. They love and are loved by the children. We teach the girls botany, and very soon they begin to take an interest in what they see about them. Good pictures, which many of you have given to me, and many little things which I was able to take from different parts of this country and from other countries, help to awaken interest in their minds.

The girls are not allowed to grumble, but are taught to thank God for everything they get. That is the first lesson they learn in the school. And, while they have never been loved by anybody, in the school they find love and refinement and everything that can help them. I am not praising this school because some human body has started it, but because God is working there. The glory is His, and not ours.

The next thing we teach them is physiology,— a good thing for Hindus to learn; for, as you know, the people of India have been taught from their earliest years to despise their bodies. You can never imagine what that means. As a child, I was taught to despise my body as a burden; and for that I have suffered a great deal. In India they do not know how to honor their bodies as “temples of God.” Physiology is not a part of the public-school system in my country; but we think it is necessary for them to know the wonderful works of God. And we teach them scientific temperance. That is a monument to our beloved Frances Willard. We give them humane education. That is a monument to our dear friend Mr. Angell, God bless him! Through him I learned what a good influence this has over children. In India, though people worship animals, they are not humane; and they treat animals most cruelly. And we give lessons in calisthenics and in singing, though women of good family are not allowed to sing in our country. We have also a class for sewing, cutting, embroidery, and drawing. And we have to teach them to know the value of time, to keep order, cleanliness, manners, preservation of health, having regular habits, caring for children, care of sick people, cooking, housekeeping, and all kinds of housework and things that I have not time to tell. They are taught to think honest work honorable. Besides these we give them lessons in managing their own meetings. In other schools in India, so far as I know, there is very little public spirit among the girls. We have tried to encourage the development of public spirit among our girls, and to teach them to conduct their own meetings. They have a Woman’s Christian Temperance Union and a Christian Endeavor Society. They have learnt parliamentary rules in a simple form, so that they can elect members and officers in an orderly manner.

And what shall I say of the religious policy of the school? When I began this work in this country, I told

you, in as plain English as I could, that the school would be entirely unsectarian. By this I did not mean that it would be an irreligious school. You know I did not mean that. We do not want any irreligious institutions in India. They are doing a great deal of harm there. We have tried to keep that school secular: we have not made it a religious school. No kind of religious training is compulsory. We do not teach the Bible or the Vedas to the girls. But, as I told you at the beginning, I put the Bible and the Vedas together on the shelves of the school library, and let the girls read for themselves, if they have the wish to. We give them all liberty to keep their caste and customs, and we have made all arrangements for it. They are not prevented from praying to their own gods nor from wearing those gods around their necks, if they want to; and some girls in my school do so, as I used to do years ago. Do you think I have gone against the religion of the girls? No, not in any way. I have not taught the girls any religious system. If they wanted any religious training, they might go out of the school, to the missionary or to the Hindu teacher. But I am glad to say that some light came to them,—not from ourselves, but from God. I was a Christian woman; and I had a home of my own, and a daughter for whom I thought I must make a home. I had made the resolution of Joshua, “As for me and my house, we will serve the Lord.” That shall be my resolution to the end. I let my girls do what they like, but I have the freedom with which Christ has made me free; and why should I keep my light under a bushel? I do not mean to do it. When I had my family worship in my own room, not in the school hall, some of the girls began to come in; and we gave them freedom to come, if they wanted to. My Hindu brethren thought it was going too far, and that I was Christianizing those girls. They wanted me to shut my room when I was reading the Bible and praying. I said, No, I have the same freedom to practise Christianity which these girls

have to practise their religion. Why should I shut the door of my room, which I do not shut at any other time during the twenty-four hours of the day? The Hindu friends were much offended at it, and wanted to pull our school down, and raise another school on its ruins; but I am glad to say that the foundations of this school have not been set on the sand, but on the eternal rock, and it stands there to this day, and it will stand for ever and ever.

So those girls who wanted to come to the light came; and, though we never preached Christianity, they read the Bible for themselves. They compared the Bible with the Hindu religion; and, like good, sensible girls, they knew how to discern between good and bad. They have accepted what they thought best. Forty-eight of our girls have been brave enough to be publicly baptized and become Christians; and glory be to God for that! I think this is the best result of the school. We started an unsectarian school, and an unsectarian school it shall be to the end; but such must be the result of the shining light that comes from Heaven.

And the converted girls have been trying to shine in their way. Twenty-three of them are voluntary Christian workers. In our country we do not have many such workers. They have a Christian Endeavor Society, a Temperance Union, as I have said, and a King's Daughters' Club, to commemorate our first President. They undertake also to nurse the sick pupils, thus saving us the expense of bringing nurses from outside; and they work cheerfully and gladly. They also divide the school work among themselves, and have done what would have cost us many rupees if we had hired servants to do it. And during the last year, when three hundred famine girls — their sisters and ours — came to us for life and for salvation, thirty-five of our old girls took charge of them as kindly and affectionately as their own mothers and sisters could do, and saved nearly two thousand dollars by constantly working for the new-comers.

We have purchased a farm, as you know, about thirty-four

miles from the school. You sent me nearly five thousand dollars for it. The money has not been spent in vain; for the farm has been a great blessing to us, and I hope will be in the future. It has sheltered more than three hundred girls, and it is supplying vegetables; and I hope it will be able to supply fruit in the future. You hold a property in India, in the school of fifty thousand dollars and in the farm of ten thousand dollars. Out of the ninety-five thousand dollars you sent to me, sixty thousand are thus given back to you; and I have spent the rest in raising up this family to rise up and call you blessed.

Now what shall be the future of the school? There is nothing to regret; and you have a property of sixty thousand dollars, and two schools with three hundred and eighty girls in them. What shall we do with these schools and this property? The first thing I have to tell you in this connection is that Ramabai is dead. The person who went in your stead is dead and gone. What will you do with the property? The first scholar of the school suggests that a new Association be formed. God gave me this morning a name for it, if you will adopt it. That is, the Faith, Hope, and Love Association for the Emancipation of the High-caste Child-widows of India; for nothing but faith and hope and love will redeem India. Do not concentrate your interest in one person, for that person will die and be gone, as many have gone before; but this Association must not die. It must be perpetually alive; and how will it live but through faith, hope, and love? Let this new Association be organized right here, to go on working in the same old way.

We want twenty thousand dollars a year. When I came here first, I only asked for five thousand; and you gave me six thousand a year. Now my hopes and expectations are enlarged, and my ambition for my girls and for the elevation of the women of India prompts me to ask for great things. I believe, if we had not a single cent in hand, God would shower from heaven the funds we want. Last year God

told me I must go into the Central Provinces of my country for the rescue of three hundred girls. I had eighty cents in my hand ; and I said, Where shall I get the money? But He said, "Go on, and money will come." You know the result. The Father sent thirty thousand dollars in that year. He is as rich to-day ; and He will send us twenty thousand dollars, not for one year or two or ten, but so long as India and its needs exist.

We are not to take thought for to-morrow. We are only to do His work faithfully. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

You tell me that you are very busy, and your interests are divided ; and some of you say that you are very old and cannot work any longer. You have many poor people to help, and many widows and deserted wives, I suppose ; but our needs are greater. Are you too busy to pray for us? No, because you are members of that royal priesthood whose privilege and right it is to pray for us. Why can you not work for us? Yes, you can work for us, and you will. And what about old age? Just about the time I started from India I was getting very tired, and wishing to rush out from the school and give up the work. I thought I too was getting too old, and could not stand it. But the Father told me to go and read the Bible ; and in Saint Luke's Gospel I found the story of a prophetess who is called Anna,—Mrs. Anna, the prophetess, let us call her,—and the Bible says she worked for eighty-four years, and did not give up her good work in the temple service all that time. And God said to me, "If you live to be that age, you must work till then." And I bring that same message to you, my dear friends ; and it is a glorious thing for you to look for.

I am glad, dear sisters and friends, to thank you for everything you have done ; to thank most gratefully my dear friend, Miss Granger, who has worked so hard for eleven years ; and our President here ; and our old President, who

is absent to-day. I must be thanking you all my life, and thanking God for everything He has helped you to do.

At the conclusion of Ramabai's address, Mr. Hagar, of the Board of Trustees, offered the following four motions, and they were unanimously carried : —

1. That the Association be dissolved; and that the President or either of the Vice-Presidents be authorized, when the time is ripe therefor, in the name and behalf of the Association, to institute and prosecute such legal or other proceedings as may be necessary or proper to secure the dissolution of the corporation, and in such proceedings to employ counsel and to sign all papers and to do all acts that may be necessary or proper to secure such dissolution. But that such dissolution shall not be effected till a new organization has been formed to carry on Ramabai's work in India.

2. That all the real estate of the Association, consisting of land and buildings in Poona, India, be conveyed to Ramabai, with a view to its application by her to the purposes of the Association, the conveyance, however, to be absolute, and not to create any legal trust; and that the President or either of the Vice-Presidents be authorized, in the name and behalf of the Association, to sign any and all deeds, powers of attorney, and other instruments necessary or proper to accomplish such conveyance, to affix the Association's seal to the same, to acknowledge and deliver the same, and to do all acts that may be necessary or proper to effectually convey the real estate as aforesaid.

3. That all the personal property of the corporation, including money, beyond what is required to pay debts, past or future, and to pay the expenses of dissolving the corporation, be paid, assigned, transferred, and delivered to Ramabai, for the purposes of the corporation, but without the creation of a legal trust; and that the Treasurer be authorized to pay, assign, transfer, and deliver said personal property to Ramabai, as aforesaid, and, in the name and behalf of the Association, to sign, seal, acknowledge, and deliver all instruments, and to do all acts necessary or proper to accomplish this result.

4. That the Treasurer be authorized and requested to give, in the name and behalf of the Association, written notice to Ramabai that she is no longer authorized to contract any debt in the name or behalf of the Association; and also to give a similar written notice to any persons, who may be known to the officers of the Association, and with whom she has habitually so contracted debts.

Dr. ABBOTT.—Some of us are undoubtedly older than we were ten years ago, and we are not able to take up and carry on this work as we did. But we must not forget that the children who were fifteen years old ten years ago are twenty-five years old now, and able to take up this work as they could not do ten years ago. We forget sometimes that other folks have been growing old also; and, while we have been growing less inclined to take up work, other people are more inclined to do so. We want to secure in this new organization enough to connect it with the old, and enough to give it new blood and new life for the future.

For my part, it seems to me that the hope of raising twenty thousand dollars a year now is a great deal better than the hope of raising five thousand dollars a year was ten years ago. When Ramabai came here with simply a vision to set before us, it did require some faith in her to believe that there was anything in it. But now we see that there is something in it, that a great deal has been accomplished; and, unless I am greatly mistaken, more persons will be found ready to take hold of a work that has attested itself than there were ten years ago to work for a vision which had yet to be tested.

Add to this two other conditions. There is an increase of interest in India. I am very glad that missionaries are coming from India to this country. The more they put the Vedantic philosophy and the Hindu religion before us, the better I like it. I have not the slightest fear of what will be the result. Put them side by side, and it will be seen that Christianity meets the wants of the human race as no other religion ever does or can.

In the second place, there is a growing interest in our country, I think, in undenominational work. We have been coming more and more to see that Christianity is broader than any sect. We have been learning something in the last ten years,—all of us. And I believe that to-day a profoundly religious movement, a profoundly Christian move-

ment, that is broader and larger than any sect or denomination, will appeal to a great many more hearts and lives than twenty-five years ago or even ten years ago.

I confess I am glad that I had the good fortune to meet Pundita Ramabai ten years ago, and that I had the privilege of having a share in the very beginning of this enterprise. I like, as well as any one, perhaps, to come into a successful enterprise when it has been fully achieved and is going on prosperously. But I do also like to help rock the cradle of a baby enterprise. I am glad to be permitted to have a share with Ramabai in the attempt to make this new enterprise celebrate the ten years which have passed. The best way to celebrate a good work in the past is to do a better work in the future; and I hope that this meeting will celebrate the good ten years past by a better work in ten years that are to come.

I suggest the appointment of a committee of three with power to enlarge its own numbers, to appoint a committee to confer with Ramabai, and co-operate with her in the formation of a new organization.

Dr. Donald moved the appointment of such a committee, and spoke to the motion as follows: It would be a calamity — and, worse, a stigma upon America — if we should, by inaction at the present moment, allow this work to receive any damage. We have been entirely successful in a demonstration. Ten years ago Ramabai demonstrated to us that something needed to be done; and in the last ten years she has demonstrated that it could be done. We are confronted, therefore, with this position of affairs,—that, after having had the need of a thing demonstrated, and the fact that it could be met, there is a possibility that we may recede. I do not believe, I will not believe, that Christian people in America are going to recede from the work which they have had in hand for these ten years.

I do not believe it, because I believe that, while there is less ecclesiasticism, there is a great deal more religion,

more of the life of Jesus Christ and of His spirit in the hearts and lives of people to-day than there was ten years ago. Because I believe that, I do not believe that this work is to receive any damage. It is going on. And, therefore, I hope that this committee which is to be appointed will not be a perfunctory committee, to hold a burial service over the cadaver of the old Association, but that its appointment will rather be like a trumpet summoning the people of Boston and the people of America to continue the noble, the heroic work of Ramabai. We may undertake reforms in foreign countries at the peril of peace in America, and we know only too well what it means to be hampered in the prosecution of them by diplomatic considerations. But, thank God, this particular reform in a foreign land can be prosecuted without the slightest fear of anything like foreign complications or entanglements. God Almighty has made the path as plain as Beacon Street; and, if we do not walk in it, it is because our feet are not shod with the preparation of the gospel of peace.

Miss STEWART, of Philadelphia.—I want to enter a strong protest against the moving of the headquarters to New York or Philadelphia. The tree was planted here in Boston; and everybody recognizes the admirable growth it has attained here, and has admired the way in which both the business side and the spiritual side have been carried on. It would be a great mistake to think of moving it to New York or Philadelphia, admirable as those cities are, and grandly as they are doing their work.

Dr. Abbott said that he agreed entirely with the speaker. He then introduced Rev. Dr. George A. Gordon, who spoke as follows:—

Dr. GORDON.—I had the honor of saying a word in this hall ten years ago, when this Association was formed. I have been a not very faithful officer during the entire period. I have had great admiration for those who have been faithful. We cannot appreciate too highly the intelli-

gent, faithful, efficient work which the Executive Committee of the Association has performed.

All the difficulties which this movement has developed have been from the power of a growing religion. Most of our difficulties are of the other kind. Difficulties of this kind create their own solution. Nobody could have been present here this afternoon, with any heart or spiritual sense, and not believe that this thing is going on. As Dr. Abbott has said, the religious spirit is overflowing the bounds of all denominations; and, as Dr. Donald has said, religion is on the increase in spite of or with the aid of ecclesiasticism. This movement, which has religion at its heart, will command new helpers, new supporters, and will gather with every month fresh inspiration.

I agree with those who think that, inasmuch as it was planned here, inasmuch as so much has been done here for it, it should be reorganized here and carried on from this centre. I am sure, if I were a member of the Executive Committee, I should want to be released from the labor which had been thrown upon me during these ten years. But I think the Executive Committee are patient enough to carry out Dr. Abbott's suggestion to connect the new time with the old, and to see to it that before any single soul lays down its load of care the new movement is fairly started,—according to Ramabai, on its endless future.

The question then being put, the motion was unanimously adopted.

Dr. Abbott appointed Mrs. George A. Gordon, Mrs. J. W. Andrews, and Mrs. J. S. Copley Greene to act as the committee.

After a benediction by Dr. Gordon the meeting adjourned.

RESOLUTIONS PASSED AT THE ANNUAL
MEETING.

Resolved, That to Rev. E. E. Hale, D.D., the first President of the Ramabai Association, who is unavoidably absent from its final meeting, be sent our regrets, our cordial greetings, and our grateful thanks for the loyal service he rendered to Ramabai and to the Association during the first five years of its existence.

Whereas we miss to-day the familiar face of one who was never before absent from a meeting of this Association, who, as a trustee and a member of the Executive Committee, has been ever faithful to her duties and to Ramabai,—

Resolved, That a message of sympathy be sent to Miss Phebe G. Adam, in her illness and enforced absence, with the hope that she may soon resume some of the good works to which she has freely devoted years of time, thought, and strength.

BY-LAWS.

ARTICLE I. The members of this Association shall be such persons as shall pledge themselves to the payment of not less than one dollar per year for a period of ten years. The annual payment of one hundred dollars for ten years shall constitute a scholarship. Every member shall be entitled to vote at the annual meeting.

ART. II. The various Ramabai Circles which have been or may be formed throughout the country may become branches of this Association. Any member of such branches, pledging the payment of not less than one dollar per year for ten years, shall be a member of this Association, and shall be entitled to vote at the annual meeting.

ART. III. The officers of this Association shall consist of a President, not less than three Vice-Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, a Board of not less than seven trustees, an Executive Committee consisting of not less than seven persons, and an Advisory Board of three members in India. All said officers shall be elected at the annual meeting, and shall hold their offices until others are elected and qualified in their stead. Any vacancies occurring in any of the offices of this Association may be filled by the Executive Committee.

ART. IV. The Board of Trustees shall manage and control all the property and affairs of the Association.

ART. V. The annual meeting of the Association shall be held in March of each year at such time and place in Boston, Mass. as the President shall appoint.

ART. VI. The Board of Trustees shall meet semi-annually at such time and place as its Chairman shall appoint. The Executive Committee shall meet monthly at such time and place as its Chairman shall appoint. This Committee shall attend to all the business details of the Association, and report to the Board of Trustees as often as such Board shall direct. It shall also make an annual report to the Association. Special meetings of the Board of Trustees or of the Executive Committee may be called by their respective Chairman, when necessary.

ART. VII. The Advisory Board shall report to the Trustees upon such matters as may seem to them important, and upon such special matters as may be referred to them by the Association or by the Board of Trustees or by the Executive Committee.

ART. VIII. These By-laws may be amended at the annual meeting of the Association or at any meeting called for the purpose, by a two-thirds vote of the members present and voting.



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